M 1785
TUESDAY
FEBRUARY 24, 1970
BARN
GROUP I

[redacted]

MR NYLAND: There are times that one doesn't know why one does certain things; why one is compelled. When one climbs a mountain it is probably the top that compels you to climb. But when it's a mountain—complex, you don't seem to get very far, because each time you come to a high place, there's still another one that is higher. And still one continues; not because it seems the only thing to do, because there are several things that can be done. One can go back & again 3. One can also stand still. Why go forward? I say it's a compelling force. Why it exists - it is very difficult sometimes even to understand that it does exist. And when it then comes to one's knowledge that such a thing as a force is there, many times you don't want the force to affect you. How often such a desire is that one wants to continue to sleep. How many times that one thinks that life on Earth is sufficient for a man. Why should he do anything about himself? Of course, there are holy books that tell you that you ought to, but that is still your intellect. Maybe there is an emotional state which every once in a while comes to the foreground, and then in the way of emotion talks to you; and there is a feeling then that if you don't follow that kind of compulsion that you will be ashamed. And again, the question is: what is one ashamed about? Of a certain aim? But how does one get the aim? Of a certain belief that it is necessary and that something can be reached, which is better or higher or more in the line of fulfillment of one's life; and that there are enough examples to know that in ordinary life it's not always fulfilled, and one keeps on looking. But that doesn't, as yet,

compel one, because you can keep on looking on the surface of the Earth, and maybe you don't want to think anymore about the ladder or a step, a staircase or a vertical pole. What compels one? Sometimes momentum. One has started something that has to be finished. One says that one's character, (that's a principle of life. But even that one can argue about because also the description of a principle one can associate with that what is contrary to it, and the mind can have a lovely time trying to decide which one is the best. The difficulty is always your feeling. And when the feeling has been deepened out, like a chisel which has carved a hole in a piece of wood. And even if the lumber that you have used is very hard, all different grades like chestnut or pine or oak or walnut, or even what they call 'iron wood' where the chisel gets dull in five minutes, there is a compelling force in this emotion when it once has been started it cannot be stopped. Maybe it is a very good thing that that desire is there. It is linked up with desire for Life. But then as one lives it, or as one see it around one, or as it is filling one's own world and one's own world is empty.

Why does one still continue? Perhaps it is that kind of a quality of Magnetic Center, that regardless of the cost wants to continue in its own life, or rather that it wants to tell a person that life on Earth is just a little bit of something but that the real reason for the existence of life on Earth is the existence of Life itself. And sometimes it's so difficult to discover it.

It's not that one gets tired. Tiredness is only a little physical something. And sometimes the mind; sometimes confusion; sometimes a little ignorance even about the feeling; and one can overcome that. But, to continue with Work is a very difficult thing, and sometimes, of course I worry about it.

← I've lived a little longer than anyone of you, and I know how difficult it is to adhere and to keep on adhering to an aim, and that sometimes that aim has to be spelled out and it has to be connected with something that happend to one, perhaps as an experience. And then knowing that that could really become a compelling force as if God has talked to one and you have said 'yes' and your 'yes' cannot be changed anymore.

The difficulty is always to have a feeling. At least a feeling to start with and whatever is meant by the deepening of a feeling into an emotional state. We are so often confronted with not being able to express what we have as feeling. And still there is a compelling force which calls and one tries then, and one does not know how to open that door; because it is not familiar. The door creaks a little, it should have been oiled already long ago, but it is still to be opened.

How does a man actually find love for Work on himself? Why should he have love for it? Because it makes him understand that the futility of life on Earth is only a temporary affair for anyone. At best that he can, during his lifetime, come to the conclusion that life on Earth was worthwhile. That is, for him. But then the question is always: is it worthwhile for the Life in him? No. And one starts to ask, if there are questions, of really having to adhere to it because there is a law or because it is inherent in a man that he has to express his Life in a certain way, or that he has to have a belief that his Life actually is continuous and is infinite. And one forces oneself every once in a while to try to find a solution, and one doesn't find it. The same way as when one wants to show that one is emotional, or a feeling. There are so many things in the way, so many considerations, so many influences which prevent one, So many times it has been shown that if you did try that it was the wrong thing to do in the eyes of someone else. And to continue to believe in one's Life,

that it has to be expressed, and the only way by which we really can express it is an emotional state.

One wishes, then, such an emotion to appear. The language which God uses, when he speaks to one, is an emotional kind. That is why it is compelling. That is why, regardless of the cost, one has to continue with this. When once your eyes are opened a little, you cannot help it anymore; because if Life continues within you, you have to continue with what is then command.

But the cost is great. Climbing the mountain it gets colder and colder. Also, one, of course, becomes lonesome. One talks to oneself to see if that might help. One stands still and looks; also that doesn't help. Still there is the top. Where does one go after the top? The only place where one can find really an answer is, of course, within oneself, and there one is really bamboozled, because one doesn't know where to look; because that what could have come out hasn't come out as yet. And the emotional state which must be expressed at times such, otherwise it causes a havoc within oneself, and it can create a terrible state, wishing to explode but not exploding as yet.

How can one get rid of that kind of a state in which one is, sometimes one says - 'as types', sometimes because of surroundings, sometimes because one has, already very early in life, been conditioned. But such things don't belong. Sometimes it's said not even belongs to a man, that it might belong to a woman, but a man, he has to have a mind.

And the difficulty is always then to find out if that is the Truth. Because one doesn't want to believe it. There is always something that questions that particular statement. Because regardless of the conditions in which you have been brought up, there is a point in which you find yourself, and from there on you must go, because then you are on your own. Then you must know that the

world could become your own, and that it is not longer the property of your father and mother, or the teachers.

Your own feet, and you try. How? Feeling must come out - it's unfortunate for those where it is not as easy-flowing as for some others. You even could become jealous about it.

What happens if one wishes? If it cannot come, what prevents it? The answer is simply: trust. Because if one cannot trust that that what one expresses will be received in the same way as you feel it, you will close up. In trust for oneself, that is, the knowledge of oneself that one is truthful, is not always enough; because one lives on Earth, also, to communicate. Not necessarily all the time to climb up the mountain. Only perhaps at the end of one's life one does that; but it may take a long time before you shed all your friends. And there is, of course, a period in which you don't need them anymore. And when you can live by yourself and wak by yourself, even without crutches; that then one can continue, but still the problem of your emotional state remains with you; and you still have to admire the Sun, when the Sun comes up over the horizon. And you wish, then, that that day is going to be a good day for you, - full of feeling.

One starts to consider life, as a whole. Whatever it is that reminds one of that what one is oneself.
[illegible]. If one only can make an adjustment that that what is even an expression of life is not itself Life. But that the core of oneself is Life as a point. And then as that point becomes known to one, one starts with the realization that life exists within oneself; and that even if one has no desire, simply stating the fact that one is still alive. And then one must have trust in that what causes one to continue to live. Because it may be an enigma. It may not have been told why you are on Earth. It may not be possible even to

realize why certain relationships happen to exist; but there they are, and you have to accept them.

One does not know all the answers. Not as long as we walk on Earth. And one must have the trust that there is a reason why things happen the way they do happen. And that within one's life one has to try to uncover, gradually, the truth of such a statement; to find out: what is it that makes it so impossible for me to be really that open, that Life and feeling can flow out, I would now almost say, 'in all directions.' Because there should not be any limitation in any one direction when that what is Life within oneself really exists.

We cause the trouble for ourselves. We all the time cannot have trust in forms when they are disagreeable, or not quite right, or don't seem to be fitting. And this is, of course, caused by that what we are as a human being, full of flesh, Physical Center, and we start to measure everything by the requirements of a Physical Center. And then one has an appearance, and one sees behavior, and one has associations, and then one has no trust in the surrounding, because you don't know how your feeling might be received.

How can one become free from such forms? Such forms in the relationships, because they are there, and we know that some are attracting each other and some don't.

And should one be friend(s?) with everyone? Should one be able to recognize Life in each person? And of course the answer is : 'yes'. There is no question about that; because that is a fundamental law of Life, as Life recognizes Life, and that it is of the same quality, regardless of where it happens to be.

So, when I wish to undo, a little bit, my thinking, and to put it in the proper place, and not to let it play the devil with me; that I want to take away

many associations which are quite harmful, and only based on experiences of the past; or sometimes they are based just because of a chemical outlook, and no particular rhyme or reason for it that they happen to exist; but they lodge in my brain, and I allow them room because there is no reason, in the beginning, to eliminate them.

But when one starts to think and one knows with the thinking--has an adverse influence on the feeling, one must get rid of some of the thoughts.

The way to do it is to start by emphasizing feeling; and contrary to whatever the intellect might tell, that one simply says: 'I start by recognizing my Life and Life in something else.' And I start at the lowest point in Life. I start with plants. I start with trees. I start with Mother Nature, in its simplest form. I start to be dedicated to Life, as it appears.

It's not that one loves it, in the beginning; one cares for it. And it is very good to care for the Life of a plant. It teaches you a great deal when you are neglecting it. And when it happens to die, then you feel responsible. And from plants and trees and flowers you go over into animals. Small ones, obnoxious ones, maybe, in the beginning; But don't kill them. Don't kill them because you think they will do harm. Of course they do harm. But it doesn't matter so much when you have a garden, and when there are many, many plants, and 10% goes to the birds. You plant a little more. You work a little more. You care a little more. You find little animals, and a little bigger domesticated and wild ones; and you start climbing up that scale, until you come to a relatively intellectual kind, where you can appreciate, and you think that they think. And they also have a feeling, because they can become attached to you. And when they there are in the house or outside, or whenever you see them, try to call it to the attention of yourself, that Life goes there, and that you

could have towards that, the same feeling as you have for the love of your own Life.

It may take some time; also that disappears after some time, because one is not interested so much anymore when things have lost their curiosity. And still you have to continue, and then you can start with small children. You can start, then, quite definitely, by exposing yourself to them, and have them be exposed to you; and you look at them. You look at their face. You see how it is formed. You see a little expression. You see, even perhaps, expressions of Life. They yawn. They sleep. They wriggle. They do all kind of things, very beautiful; because one starts to admire then already, the form and the shape; and one shouldn't really. It is aliveness that you must look for, because the aliveness will help you to become emotional; not the form. The form is described by your intellect, and then, whenever the form will present something it can become an emotional state of yourself. But what you want to see in little children is the aliveness, and also the freedom, and the uninhibited forms of behavior.

What starts to talk then? Not necessarily baby-language; and not even animal-language, like you would talk to animals, to pat them on the head so that then they stroke their head against you; or even want to bite you a little bit out of fun. But you talk to children as if you are a child yourself, but with the knowledge and wisdom of your own. And when you then talk, you can see that Life comes out of you; and no harm, because you can trust a child. A child will not be critical. A child will not bring up that your behavior is wrong. The child will not tell you that you've made a mistake, because of so-and-so and that-and-that and such-and-such a book; the etiquette; the particular ways by which one has been brought up; the way one has been conditioned in some way, or even in the way the mind has explained to one that certain things belong

and others don't belong; and for that reason there is criticism, and then there is no trust.

The opposition that one has towards all the different affairs of ordinary life, as exemplified in everyone. Of such, you only take those who stroke you the right way; because that's the kind of life that you recognize. And you're afraid of the other aspects, because, I say, you cannot trust them.

What is 'trust' then, in that case, if they won't do you any harm? It's a very small kind of a trust; but at least it means that there is something in you that starts to believe in the possibility of Life existing like yours. And with that, then you keep on continuing.

I say now, again, go up the ladder a little bit on the particular structure of mankind. You come to your friends, you come to the relatives; you come to your father and mother; you see your brothers and sisters. You start because you see day after day, this is the kind of a task. One starts to learn to express oneself, and wish to say certain things. First, for the sake of saying them; because you have to become familiar with your own expressions; because if you don't you won't trust yourself. But when you have a little more confidence, and that what is alive in you can be expressed in a certain way, and corresponds to your feeling, then you can advance, and you can really risk a little more. And then you can try, and then you can be nice. And even, then, one could find the right kind of word, and, perhaps, one could even be affectionate.

It's so necessary to see this as an expression of Life, and a fulfillment of an emotional state; and gradually to understand that the emotions become much more important than the form, because you have not been educated that way. You have judged everything by form, by physical center; because that was an expression through your mouth in the way your talk is; in the

way you also look; in the way you sometimes have a posture; or that what is even stroking someone; or embracing; or, without going too far now, in the direction of physical unity. That immediately, when there is a feeling, it goes so quick (~~quickly~~) in that direction, and before you know it you are caught.

How to put one's emotion in the place of that? It's only when you dare to have the emotion be expressed, and when that is difficult, you have to learn how to express it in a very simple way. But you must continue, because the road is rather long, and the difficulties of the feeling being connected with the physical body create such havoc within oneself; such impossibility of being able to distinguish that what is really your emotional Life, from that what is the Life force as expressed in physical forms of behavior.

I say the road is long, simply because you have never been taught. It is not long if it had been taught simultaneously with the growth of a man in his mind. If in his mind, there had been put certain ideas about emotional life. Sometimes, perhaps, a person who feels like an artist, that he can express; he got stuck on the form and then it is already the wrong side. To stay by itself, the only way is that one has Life, and Life expressed up the various rungs of existence, up to God, even; because, gradually, out of this realization of Life existing is that what really belongs to one and makes one what one is.

And finding, then, the expression and a language of an emotional kind, also different types will change, because they can make an attempt, which is not of this Earth.

The types belong to this Earth, and as long as you believe in them you will stay on Earth. When you have to understand, I said it the other day, that all types belong to the zodiac; all of them belong to the Sun. Because that is how the Sun is determined, where it is from the standpoint of Earth. But

the Sun, itself, is not acquainted with what is a zodiac sign; because it is at the center, and for that reason it has no projection. It's only for us that we project the Sun against the stars. But from the Sun, the stars are that whatever the planetary bodies are for the Sun; in the same kind of a line realizing that that what is a star may not belong to the Solar System, but it is not the background for a planet. ~~(? sense).~~ That's the difference from being on the circumference, as against being in the center.

And that, therefore, when one sees one's types as simply belonging to the representation, as seen from the Earth, that then, from the standpoint of the Sun, or approaching it, there is quite a difference in types. And all types become equal. Not as evenly advanced, because that depends on other factors; but they become much more alike.

If one wishes to love Mankind one has to become heliocentric. If one wishes to have Emotions which can last, one has to become heliocentric. If one wishes to go in the direction of the development of Kesdjanian Body, one goes, already, in the direction of the Sun. And it is for that reason that it becomes easier. As one Works on oneself and develops a Kesdjanian Body, that then the differencess of Types and surely, more and more, the differences of Form will disappear; and in their place there will be through the behavior (?) the seeing of that what causes a Behavior to be what it is; that is, Life.

One need not stop there; because the whole world, of course, could become your brother or sister. Thank God, then, without physical attributes. But where it should go is in the direction of the Totality of all Life, and that is the reason that the Emotions have to be deepened. Because when they, then, become deepened within oneself, and there is a realization of that what exists as Magnetic Center, within a person, then he will have a chance on the road

towards that, gradually to make the difficulties which now exist in expression more felt within him. And when he feels more, and the emotion is deepened, it becomes much more part of his Life, and then the difficulties in expressing it will be less. I would almost say, 'You try it.' Because it is without any doubt it is possible that a person can learn many times how to love. And by love I mean: that what is Absolute as an existence of Unity between two emotional bodies. It is a solution for a Man, because a solution cannot be found either in his physical or intellectual Center. They are at odds with each other. Sometimes looking for adjustments; sometimes looking for appreciation. But, in any event, never unified, like emotions can be. And the reason for that is that the emotions have a quality of God, and that they, as emotions, indicate a road towards God. And that each person wanting to become emotional in understanding, can find each other, inthe direction of Infinity. The more one can be free from the Form, the easier it would be. You see what Work can really do, it can deepen this feeling to include many people. One can start looking at them as a form of Life only, without even calling them by name. Without having any particular rhyme or reason to distrust them, because you trust Life in them, and not the Form. Because so often the Form is so hypocritical. The form, many times, takes on such a configuration, with which you have associations, that your judgment is only based on what you happen to see. But what is, in Reality, the cause of manifestations? One never wants to see because it may be... may not be so pleasant for your mind. If your mind is forced not to be critical, he hates you. Because a mind wants to have something to do exactly because it wants to be critical, so that, then, in some ways or other, it starts to feel superior. That's really the enemy in one's mind, this 'superiority.' Sometimes we call it 'self-love,' 'conceit,' 'pride.' And about what can one be proud? What one ... When there is that vanity, what can you trust?

If there is simplicity in mind, as well as in feeling, one can start trusting that, because there is nothing too wide. It is there in its essence. And for a person to be able to get along with someone else, is to look for that, because in the presence, then, of that form of Life, one can let one's hair down, because you don't have to be afraid. One is what one is and the recognition is right there without having to explain.

END OF SIDE ONE TAPE

Whenever explanations have to be used, there is no trust. Explanations only help you to make your mind feel better. And then, because of that, you try to have your emotional state express itself in its own way. But the mind need not have explanations when the emotions are there, and can stand by themselves. The real trust is God. In God we trust. We say that on a coin, and if you could make, for yourself, a resolution that if you handle a coin on which it happens to be written, that you then remember yourself. I don't know how difficult that is, or rather I do know how. I know how difficult it is for you. I think it is very useful. Here the lowest of a medium of exchange, as money, is linked up with that what should be the highest in Man. When he trusts God, he trusts himself. He then can afford to trust someone else. The explanations cannot help him anymore because there is no need. But when there is an emotional state he does not even want to say it, he feels it. This is really the compelling force why a person wants to continue with Work - That is why he, against all difficulties, 'coûte que coûte,' at all cost, he will have to continue with that, because then it becomes, for him, the only way out; or the only way up. Then he goes against the grain, because he knows that's the only thing he then can do. Then he continues. I think of that every once in a while when I sit and I remember Gurdjieff's picture on the bench, and when he leans over a little bit and perhaps, having smoked a cigarette, touches it so that the ashes fall off; and in the meantime, not looking up, but looking down at his feet, and being in

deep thought. What he thinks then? Maybe what is his world coming to? What is happening with all of us that we know as members of a group? What is happening to the Life of the Barn? What is happening to the associations we have made? and the relationships? and the trust we still have in each other? What will happen with it in the future? Because that's what I think then.

And so, we have Groups and we talk; and there is the Monday, and on Tuesday morning, of course, I listen to it, to see if there is anything indicative of that what Ilike to see, or rather, what I believe should be there; that I hope it can be there; and without being critical, trying to understand how each person who answers, or the questions even, are they in a certain form, and again I say, without being critical, simply listening to see, perhaps, what is not as yet clear. I listened to last night's. The meeting itself I liked. I liked very much. The reason I talk about it in this group, it's the only opportunity I have, hoping that some of the answerers are here and, perhaps some who were at that meeting, because I have no opportunity before tomorrow, and tomorrow I will face the Group, in any event, on Wednesday, so I would like to clarify certain things which, I believe, might be helpful.

The After-Meeting was not good. You see, what is the idea? One answers questions to those who would like to know what is Work. In the After-Meeting one questions the answers. One does not question the effect on the people who have asked the question. One is primarily not interested in that particular phase of it. That is left for those people, of course, who ask the question. But none of the five or six, or whoever there are, are psychiatrists. And sometimes it sounds very much like a little seminar, a discussion of the patients, without discussing anything about what medicine has been given, and only link it up once in a while, and here and there it does come out because it cannot be helped.

But then you fall into another trap: are you talking Work? And the questions are in the after-Meeting then: "Why did you express certain things in a certain way like that when Work is expressed in such and such a way?" One criticizes each other, not try to elucidate what the result might have been on so-and-so and going into detail about their particular life and their relationship to their wife, etc., etc. It doesn't concern you, because you don't know. You don't know anything about the influence or the effect of your saying to such-and-such a person, and then only very superficially. So I would like to see that eliminated and I would like to see much more discussion-why did you use that word for the explanation of certain terms in relation to Work itself?

You are then up against another question. What is the difference between the principles of Work and personal interpretation or expressions? About that you have to be very, very clear. Principles of Work are expressed by certain words which belong to that; like Gurdjieff uses certain words for certain concepts, and he makes them up in order not to have any associations with them. So it is very definite that he means by 'rascooarno': 'death', and there is no question of diverting from that or even having your own opinion. If you talk about Work, you have to talk - if you are on the intellectual side - about that what is the word 'Observation', the word, 'Impartiality', the word, 'Simultaneity,' if you want to explain it that way. If you want to explain it emotionally you have to mention the presence of the Lord. You may have to mention even 'Intuition': a certain kind of knowledge which reaches through different channels than your intellect.

You have to talk very clearly about where 'I' will live. You can call it 'subconscious', if you like, so that that, then, what could develop when 'I' starts to become operative, is as if this subconscious becomes the Consciousness of a Man. You have to be very clear about the functions of 'I', which are a couple of little cells - starting in a certain section of the brain, and becoming operative,

I call it, that is active in relation to that what is to be observed. And there is no difficulty about explaining that Work and the necessity of Work in such terms, they don't need your own terms.

If you want to explain certain things with your own words it is right, when you want to use some examples out of your own life. If you want to express what happened in your own experience, and you describe that, naturally it is correct. But it is necessary that you all - I am now talking to those who answer - agree on the principles of Work, and that one of the main reasons for asking you to have this Group is, as I called it, a 'research group' to come to conclusions regarding the expressing of Work in terms that every person can understand and can use. So that there is no misuse of something else, that ought to mean the same. It doesn't.

Gurdjieff wrote a book, and it is in that book, and you have to adhere to it. We don't adhere to Ouspensky, as you know. I call that 'trust in Gurdjieff'. The trust you should have in order to become sufficiently emphatic and sure of yourself, and to say it in such a way that it is correct; maybe saying it softly, but strongly enough. 'Exact language', I called it, so that from that on we can continue in building something. You see, the building blocks are the Principles. They're always alike: two by four; a cement block of a certain size; faucets for the plumbing, all regulated articles that are uniform; there's no doubt that a 3/4 inch pipe is 3/4; you may quibble a little bit if it applies to the inside or the outside. There's no question about a galvanized pipe being galvanized. When you build, you have blocks to start with and a structure is made by the two by fours and the two by sixes and two by eights, based on a foundation which can be cemented, or of rock or of cement blocks - whichever way you want to build. And then you can build a house. And your house can be a little different in appearance. It doesn't affect the

structure, itself, as Principle. But you may be able to combine them in a different way and make it more aesthetic or poetic or strict, in accorance with scientific rules. I don't care about that, as long as you don't violate the law. And to some extent, those who answer are not yet strong enough to do that, and even sometimes disagree a little; and I wished you would not disagree. I wish that you would fight, and that the disagreement can be understood and then when it is left a little unsolved, that maybe you do some research, and find out what did Gurdjieff say, and where and how.

A few little things regarding that meeting. The talk was about a line, and a band, which separates unconscious area from conscious. We've used that term, of course, quite often, and it is in the little symbolic chart of the Three Bodies. And, of course, I've used it, as a line, and sometimes I've said it is like a road or a band. When one starts to talk about Work, when you want to go back over the twenty years that we have tapes - I think it is at least that long - and you listen to the early tapes, the emphasis was on an intellectual basis, in order to clarify completely what was meant by Work, without any misunderstanding, and the description of the method, and acquisition of a dexterity. And that there was a certain point after several years when I found it was necessary to deviate from that, and to enlarge the concepts. Then I started to talk about an emotional aspect of Work. I could then afford it, because I could look back and refer to that what we had talked about before. After the emotional aspect, we talked about perspectives, and for quite some time; and now we are in a direct application of Work in daily life. There are different steps in which one starts to change certain concepts dependent on the growth and the place ~~which~~ one has reached.

When I talk about a line separating the Conscious from the Unconscious, the idea is that I want to make doubly sure, and, if possible, triply sure,

that there is a difference between subjectivity and Objectivity, that unless that is fundamentally understood there is no sense talking about Work, because - I've explained it many times how necessary it is, the introduction of a new concept, which is Objectivity, and which in the description is a freedom from partiality, and which is a freedom from time. That then, if that is entering into the concept of Objectivity it's really Objective and, as always, that is not sufficiently mentioned, and only a little bit, as hoping for the best, it remains completely subjective.

This is the indication of the Line, that there is a sharp difference, like a step. This, you might say, is, in theory, to indicate what it ought to be. Now comes practice, to put, actually, it into operation, that what one knows with one's mind, and remembering the Objectivity, the attempts then, which are made in such application to create an 'I'.

The 'I', in the first place, is very small. It is based on an 'as if' principle which takes some time to become actuality. It is based on the difficulties that one meets as obstacles. It is based on the difficulties of 'I' being in a surrounding which is animostic'. It is based on the difficulty that one has in ordinary life not finding always the time or interest or that gradually certain things start to develop so that one then becomes more and more interested in making attempts, and it's quite definitely based on the inability to be impartial immediately, the way it ought to be, or even to understand the question of a Moment.

And it is then in the consideration of what has been the result of Work, that one realizes that one is in a band, which sometimes we call 'twilight.'

And it is about that 'twilight,' where constantly the idea should remain, that that what is the ultimate aim of a separation of Consciousness from that

what is ordinary mind; but that the difficulty inherent and as one notices then by results is always that it is sometimes a little bit better than other times. And that every once in a while one remains bound by one's ordinary mind. And that the only time when there can be any talk of that what is Conscious is as the result of an experience of a Moment, which Moment does not last, as everyone knows; but nevertheless reaches across the Line into the Conscious area, and then again, recedes to the state of unconsciousness. But if the state of Awakening is continuous, then the line is crossed permanently. And so I want to say that Awareness is on the line, Alertness is below, Awakening is above. The more Awareness is on the line, the less wide the band is; the shorter the twilight period. Some time I've explained that in the tropics, there's an entirely different time length for twilight, as compared to the North Pole. And I have then said that the reason for that is that the temperature of the tropics is higher, so that the velocity, the speed, with which certain events take place are much shortened, and that, as a result, the possibility of reaching a Conscious state out of an unconscious one, can be shortened, the higher the temperature, which means the more intensive one's Wish.

So I hope, now, that that is understood that when you look at it as a result looking back, it still is twilight. But if Consciousness is a part of one, one can then go back to unconsciousness in a Moment; and one can go in one Moment from unconscious to unconscious totally. I use the expression of hundred per cent of one and hundred per cent of the other in the sequence only to indicate that 100% of impartiality is not reached so easily; it takes time; and that after that fact one can consider Time and then considers the question of Simultaneity; also based on the 100%

Impartiality.

But that, of course, whenever one uses that kind of terminology it has to be put in a context so that it can be understood.

The other question that has come up is, really, that there is misunderstanding, partly about the purpose, and partly about the necessity, of learning the same language; and that, unless, that same language is learned, and it can be learned by means of the different people who are now associating and actually want to do it, that there is absolutely no use to have little individual groups; because I have to have trust that then the exact language is used. We've already had some difficulties about that every once in a while, and of course they have to be studied also to make sure that we are not on the wrong path. Of course, there are a few who do it, and, so far, quite right, and when it is wrong, then it is still up to some of us to say that, maybe, it should be improved.

I'm a stickler for exact language and for Truth. I'm a stickler for that because I trust, I wish to trust people. I want to make sure that they, when I can trust them, will not go wrong. So perhaps I hold on a little bit too long to what they are. I cannot forget that, perhaps, I would like to guide them a little bit more, and because of that I might seem, at times, a little bit too possessive. But it takes a long time before you can stand on your own feet, and it is so necessary that you do, because that's the only way you will be able to walk.

If you cannot stand on your feet, if you still are crawling, there is no practical progress possible. But when you once can walk, then there is a chance that Work of this kind can be maintained.

Work must be maintained. If we don't do it, someone else will do it. Don't make a mistake about that, either. Don't think so much that we are 'the chosen ones.'

We try to Work in accordance with certain principles. We try to Work in accordance with the understanding we have of such principles. We call them 'Gurdjieff Principles.'

We can call him a Messenger from Above, giving us information. It's up to us to know that that is the information for oneself, and that it is the kind of information which is inherent in all religions; or all dogmas; or all philosophies.

To what extent you want to study that, and to be able to separate the principles of such religions from the way they are expressed, or the way they are written about by a lot of people; that is an interesting comparative religious study, and also of course quite useful.

We need not so much be concerned because if Gurdjieff says, 'Apply it,' then we become the judge and no one else. And if I find out for myself that that what he says not only makes sense, but makes me sensible, and also sensitive; then I believe him, and then I have trust in Gurdjieff. I trust my Life, then, with that, with him, as it were, with the Ideas. I trust that that, when I now understand the rules of that kind of a game, that I will win.

I have to have the trust for myself to know that whatever I now wish to do, that it is necessary for me, that I can verify it. I must trust in my Truth. Otherwise a verfication is not verite? And when I want the Truth, and for whatever reasons, I then will know the kind of a structure on which the building will be built as foundation.

You see now what I mean. The emphasis now is very, very much on your own Work, because that is where you will find out what is right

or wrong for yourself. That is why one has to have confidence to wish to try to continue with one's life, to ask for conduct, behavior, and then conduct for Inner Life.

This is what I try to tell now, that on Tuesday, like now, when we talk about the difficulties you are confronted with all the time. And that ordinary life will not let you go that easy. And that your own attachments can be understood and explained, but need not make you feel guilty, because you could not have helped it. It was not your fault. There is no fault about that, as a machine is running. It may be running faulty compared to how a machine should run, but you can conceive of the Three Bodies being very good as machines; so that then I can use them, because they have become dependent. The reason the machine that we have is not useful, is because you cannot trust it.

And the whole purpose of talking about Work is to encourage you not to let up, not to forget, not to get too soon disappointed; to keep at it and to find out, if actually, what your first impressions may be will be affirmed; or that you will change your mind, so that gradually your will understand more, the more experience you have.

And that simply, in that sense, you take the different things as presented. It doesn't matter if it is presented in little different words, as long as the principle is right; because you apply the principle, not the words. When you apply the words you imitate; when you apply the principles you follow your own. And there's a tremendous difference. No imitation, not even of Christ; but the application of Christ as a method in your life; and then to find the conduct that is the guide for your inner Life; how to develop it, and how that should behave; or talk in what language, the kind of an emotional language

to you, and I hope, also, to others, in time.

I wish you a good week. I also hope that when we talk this way, that you can use it; that something is kindled in you emotionally, for the sake of your own Life.

Go odnight.

END TAPE

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